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ULCA LEADER

Dr. Franklin Clark Fry

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CENTS

Being a Good Witness

A FRIEND WHOSE JUDGMENT I valued a great deal was always praising her doctor, an outstanding surgeon in the city. I heard time and again of the marvelous success he had achieved, but I wasn't much impressed. It meant little to me.

Then one day I was taken suddenly ill. I consulted my family doctor. "You must have surgery immediately," he said. "We'll get the best surgeon we can."

THEN I REMEMBERED my friend's words. In the excitement of the moment I couldn't even recall the surgeon's name, but I knew what he had done for my friend and was sure he was the one I wanted in my own hour of need. Her testimony brought me hope!

Something similar happened when my husband and I were aroused at 3 A.M. by the telephone's insistent ring.

My husband lifted the receiver the bedside phone and listened for seemed a long, long time. Then he to counsel. He preached a sermon the telephone, quoting Scripture an ing of Jesus' help and guidance. H he began to pray, along with the on the other end of the line.

IT SEEMED HOURS before the terious call ended. Then my hu told me the details. An old clas whom he hadn't seen for 27 yea called from a city 500 miles distant man had been at the end of his about to commit suicide, when called the faith in Christ my hu had shown during college years desperate friend didn't know the but he recalled one who did!

—MARGARET ANDER

The LUTHERAN News Magazine of the United Lutheran Church in An

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, Assistant Editor

Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Mrs. Marcus Lornell, Mrs. Ma A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. H S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Charles K. Fegley, D.D., the Rev. Ernest J. Hoh, Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, J

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THE CHURCH IN THE NEW

RSV is introduced

Most Americans had been only vaguely aware that the Bible wasn't originally written in English. They supposed the antique flavor of the King James translation (*"Wist ye not . . ." "When saw we thee ahungered . . ."*) was something the Bible always had.

This month a $500,000 publicity campaign was underway to inform people that the Bible doesn't have to be a black-covered book in the language spoken by Englishmen 300 years ago. Full-page newspaper ads, radio and television announcements, and articles planted by an advertising agency in scores of magazines told the American public about the new Bible translation, the Revised Standard Version.

Church people welcomed the new translation with enthusiasm. At 3,418 public meetings throughout the U.S. and Canada more than 2 million celebrated the publication of the RSV. Sixteen thousand attended the meeting in Pittsburgh, 12,000 in Washington, 7,000 in Port Arthur, Texas.

Bookstores have ordered most of the million copies of the first RSV edition, the publisher (Thomas Nelson & Sons) reported. Old-time Bible readers will probably never change over to the new translation. Others, who find the King James Version hard to read, will have much less difficulty with the simplified RSV language.

Communists get generous

Permission was given by Russian Zone officials in Germany to let Protestant leaders cross from the West Zone for an Evangelical Church synod meeting in Elbingerrode last week.

The president of the Lutheran [W]orld Federation, Bishop Hanns Lilje, r[ecently] with Bishops Otto Dibelius of Ber[lin] Hugo Hahn of Saxony to visit [Pro]church leaders and government off[icials] Moscow next month. The C[hurch] churchmen must use "every oppo[rtunity] to get in touch with Eastern Chri[stians]" said Bishop Dibelius. He said the c[hurch]men will not talk about politics i[n Mos]cow, but will bring up the ques[tion of] German prisoners of war who a[re still] held by the Russians.

One West German pastor who [has had] difficulty in getting permission to [visit] in East Germany, Dr. Martin Niemoeller, plans a preaching tour in Brandenburg and Saxony-Anhalt la[te this] month. Dr. Niemoeller has led th[e West] German churchmen who oppose [West] ance with the Western nations an[d plan] to reunite Germany as a neutral[ized]

REV. KIYOSHI HIRAI
Lutheran Church in Japa[n]

eas churches are self-governing

lesson had been learned by Amer- nissionaries in China. "Don't lose me in helping overseas churches to ie self-governing, self-supporting. is no telling when they may be cut om American leadership and funds." all five mission fields where the d Lutheran Church in America is ly engaged, church government un- ative leadership is now established. ls to train new leaders are main- . This week at Seattle leaders of f the Oriental churches—in India Japan—were attending the ULC ntion (*see photos*).

nsferring leadership to natives does minish the need for American mis- ies. ULC total on the fields in- d slightly in two years—from 208 0 to 225 this year, the Board of n Missions reported. There should) to continue the work now under- In Japan where the staff increased from 38 to 55 since 1950, opportunities for new work are unlimited. There is a severe shortage of missionaries for Argentina and British Guiana.

Self-support in 10 years

Where 50 people would like to join a new Lutheran church—and prospects for continued gain in membership are good—the Board of American Missions decides it has a field. About 40 fields a year are being staked out, the board told the Seattle convention.

First problem in the new field is to find a pastor. Usually the American Board pays his salary at the beginning, and decreases its share annually as the congregation gains financial strength. "Average length of salary aid is less than 10 years," the board reports. There were 444 pastors receiving $685,691 from the board in the last year.

Biggest financial problem comes when the new congregation is ready to build a church, usually when it is about three years old. Until then the pioneer group

PRESIDENT A. N. GOPAL
hra Lutheran Church, India

SECRETARY T. JOHN RATNAM
Andhra Church

meets in a hall, school, firehouse. New churches now cost an average of $65,700. According to recent average figures, the congregations themselves contribute 41 per cent of the money, the board lends 36 per cent, and most of the rest is secured on commercial loans. Congregations have been repaying the board loan in 11 years.

Loans to 437 congregations from board funds totaled $5,750,000 in midsummer. About $1 million had been repaid in two years. New money is much needed for loans because of the increasing number of congregations being organized and increasing cost of church construction.

CHEY may reach $7,500,000

A handful of big United Lutheran Church synods had run into difficulty in collecting the full amount assigned to them in the Christian Higher Education Year appeal for $6 million. The fund is intended for new buildings at the church's colleges and seminaries.

Among the 33 synods the total goal had been exceeded months ago. Cash received to Sept. 20 was $6,425,119. This result was possible because some synods far exceeded the amounts assigned to them. But the Pennsylvania synods (Central Pennsylvania, Ministerium, Pittsburgh) were among those not yet in the 100 per cent column.

The Ministerium of Pennsylvania wasn't far from its goal. It had 99 per cent of its $1,152,000 quota. On Oct. 1 it got the remainder.

St. Stephen's Church in Allentown decided that its pastor, the Rev. Carl Neudoerffer—who is a delegate to the 1952 ULC convention—couldn't go to Seattle with the congregation's CHEY goal unreached. There was still $3,898 due on the $6,876 St. Stephen's had promised. The congregation decided to adv money from its current expen That was enough to assure the rium of a 100 per cent report a this week.

Pledges for CHEY now total 178. Cash for the fund is likely least $7,500,000 eventually.

More Seattle reports

Before delegates could go ho the United Lutheran Church's tion on Oct. 15, they had 36 r hear from the church's boards, tees, commissions, auxiliaries. could be presented in five or ten Some took an hour.

THE BOARD OF SOCIAL MISSIC the church's synods to study the of finding a place for mentally children in their child-care in Since the number of normal ch orphanages has been declining assignment of taking in subnor dren might be attempted in son

THE BOARD OF PENSIONS sai tired pastors, 59 disabled pasto tired missionaries, 679 widows, dren of deceased pastors are monthly allowances from its fu cial gifts are invited each Dec help in emergency cases.

THE PARISH AND CHURCH BOARD said "the vacation chur has had a phenomenal growth. promotion is now being put beh day schools, held after public s sions, on Saturday, or on release

Fourteen new books have be the market since the 1950 co the BOARD OF PUBLICATION Circulation of the church's THE LUTHERAN, increased fro to 116,000 in two years. New and equipment have been s

acture paraments, clergy apparel, urch furnishings supplied to hun- of congregations by the board.

ving the two deaconess training s, in Baltimore and Philadelphia, downtown to suburban locations en a major project this year for the OF DEACONESS WORK. The Bal- move has been completed. The elphia school plans to relocate in There are 129 sisters of the two houses now in active service, and dents in training.

NIALL MACGINNIS
Luther is an Englishman

Luther film promised

ericans came back from Germany ek after two months of work on a portraying the life of Martin Lu- They were nearly as adjective- ated as Hollywood press agents in what a good film they think it .

man chosen to play the part of is an English actor, Niall Mac- . Englishmen also play the parts anchthon and Carlstadt. A French-man plays Spalatin. Other actors are German. An American company, Louis de Rochemont Associates, is directing the production.

Mr. Henry Endress, executive secretary of Lutheran Church Productions which is financing the project, came to Seattle last week with quantities of photographs of scenes in the new picture. That's all ULC convention delegates would see this year. Mr. Endress will return to Germany to help in final editing of the film which will be ready for showing early in 1953.

Ministers in night clubs

At an hour when most respectable clergymen are home in bed, dozens of Mississippi clergymen were prowling around night spots looking for liquor last month. It was part of their "war on whiskey" intended to dry up the state.

One night 14 clergymen joined police raiding parties looking for places selling liquor. One party found none; the other located one. Sheriff Abb Payne announced that if the ministers "really want to help me," they should go alone to suspected places, buy whiskey, file charges, and "then stick by the charges in court."

Mississippi has a bone-dry law, but is so skeptical of enforcing it that the state collects a 10 per cent tax on illegal liquor sales.

People in the United Church of Canada will still be invited to sign total abstinence pledge cards, it was decided in the church's general council. "Many ministers are opposed to it," the Rev. Norman Rawson of Hamilton said. He said, "I do not drink, but I want to guard my own conscience. I do not want to be dragooned."

A United Presbyterian clergyman, the Rev. William P. Cooke, was no longer

wanted in his Greensburg, Pa., parish after he became a crime fighter. He will leave the church at the end of November, it was announced. Officials of the congregation said they don't want their pastor involved in politics and secular affairs.

Bulgarians sentence priests

Swift and brutal was the trial of 24 Roman Catholics in Bulgaria. They were charged with being spies for the Vatican. Four will be shot, including Bishop Evgheni Bosilkov, it was reported last week. Others get prison sentences up to 20 years.

Forty Catholics, including 28 priests, had been put on trial. They were plotting to overthrow the Communist government, it was reported by radio from Sofia.

A Roman Catholic priest has been sentenced to execution in Yugoslavia, it was reported from Trieste. Msgr. Karel Gnidovec was found guilty of spying for the Vatican. Fourteen Yugoslavs, all charged with being Vatican spies, got prison sentences.

Clergymen received orders from the Vatican, according to the Sofia broadcast, and used church buildings to hide arms and ammunition. Also they were accused of secretly operating a radio to "maintain illicit contact with foreign countries."

It is against the law in Bulgaria for church leaders to maintain any contact with the outside world.

Call for chaplains

A million men enter and leave the U.S. armed forces every year. "Those returning home will largely color the life of America's churches in the next decade," said Dr. Stewart M. Robinson last month. He is chairman of the General Commission on Chaplains, a Protestant interdenominational agency. "Chaplains hold the key to the life of the n
he said.

Lack of chaplains has become
ing, warned Dr. Gynther Storaasl
retary of the National Lutheran
cil's bureau of service to militar
sonnel. Clergymen in the army
after World War II, who were
back into active duty for two or
years, are now being released.
teers to take their places are u
needed.

There was a 50 per cent incre
attendance at services in army c
in the year ending June 30, re
Secretary of the Army Frank
Chaplains made 2.5 million visits
wounded in military hospitals i
year, he said.

One Lutheran chaplain reporte
125 men at an army training cente
entered an instruction class pre
for baptism or confirmation. A
Lutheran background but were
church members. Another chaplai
conducted 12 to 15 Lutheran s
each month in his camp reported
attendance of 1,500. Then he was
ferred to Korea, and no Lutheran
lain was available to continue se

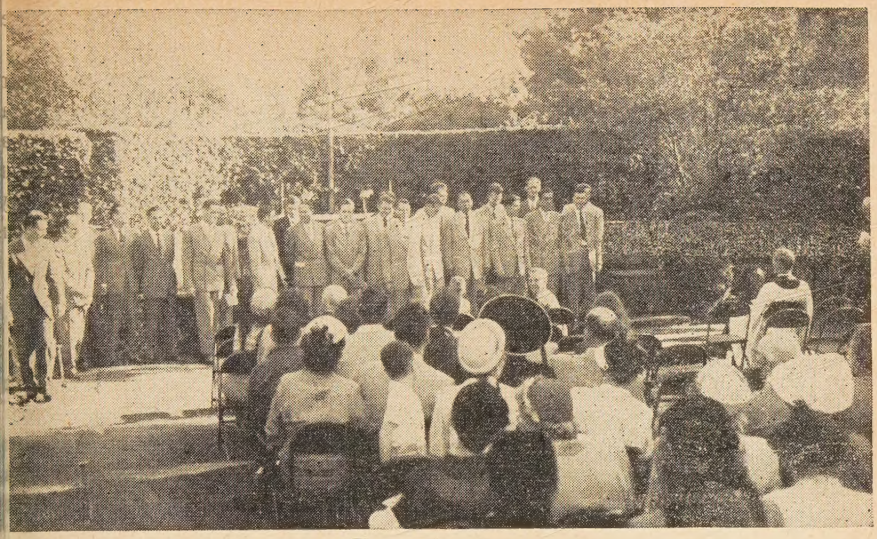
Japanese get Brunner

One of a half-dozen of the v
most famous Christian theologian
teach in Japan for three years,
announced last week. Dr. Emil B
will leave Switzerland next Septem
join the faculty of the International
tian University in Tokyo.

A dozen of the Brunner books
been put into English (*The L
Human Encounter, Revelation an
son . . .*) They describe the th
known as neo-orthodoxy.

Pacific Seminary makes good beg

There was California sunshine f



FIRST CLASS
Twenty-five enrolled at Pacific Seminary

ng day at Pacific Lutheran Semi- Sept. 21, as the first class of 25 met e outdoor chapel in Berkeley. Two estates on a hill overlooking San isco Bay were purchased last year ie home of the new theological l.

faculty of four met the students in classrooms for the first day of study, 22. President is Dr. Charles h, formerly president of Chicago ary. Other faculty members: Dr. eodore Bachmann, Dr. Harry Mum, . E. Lenski.

uguration of President Foelsch will Oct. 17, with Dr. Franklin Clark s the speaker.

so forth

sn't true that Roman Catholic girls go to college have less chance of g married than other college grad- the Rev. John L. Thomas claims. magazine reported that 23 out of ewish co-eds never marry. Thirty- rotestant girl graduates of each 100 turn into husbandless career women, and 48 of each 100 Roman Catholic girls.

Time made an error in gathering its information, said Father Thomas. His own survey of 41,805 Catholic women graduates showed that only 34 per cent stayed single.

The Missouri Synod's television program, "This Is the Life," launched last month, has been guaranteed free time by 42 of the 65 U.S. television stations, said Melvin F. Schlake. More stations will come on the list, he predicts.

In Nazareth where there had been fighting between Moslems and Christians, a "peace meal" was eaten last month by 900 citizens—including Moslems, Christians, and Jews. The feud is ended, they agreed. It began last April when Moslems stoned Greek Catholic Boy Scouts marching in uniform in the streets during the Easter celebration. The scouts have promised not to parade again for a year.

World News Notes

The Communist faith

The Communist heaven will come on earth, Josef Stalin promised the Russians this month. Nobody can prevent it. Its coming is inevitable. Enemies will destroy themselves by fighting against each other, preparing the way for the final Communist victory which will produce unending peace.

A faith as simple and certain as Jehovah's Witnesses preach on street corners was professed by the old Bolshevik in his 50-page statement published in Moscow as the Communist party congress opened.

Americans have forced their European allies to stop selling goods to Russia and its satellite states, Stalin pointed out. That is resulting in a shortage of markets for European goods and will lead to trade warfare among the capitalist nations. Britain and France will rebel against American denomination, and Germany and Japan will rise again to battle for places in the export market, Stalin predicts.

When victory over the capitalists eventually comes, Russians will have to work only five or six hours a day, Stalin said. They will have twice the wages they have now, and everyone can go to a technical school to become expert in something.

UN battles ahead

Moving into the gleaming new meeting place on New York's 42nd Street will be a glamorous event as the United Nations Assembly opens this week. But wherever the delegates meet, their chief business will be to go on with the cold war.

Americans have given notice that they intend to throw the question of the Korean truce into the UN Assembly. Brazil plans to introduce the problem of a peace treaty with Austria. India and Pakistan want help in their about Kashmir. South Africans t drastic action if anything is done their race segregation program. T countries in Africa and Asia will against French colonial policy in istration of Morocco and Tunisia

Wrangling about the world's pr may finish by Christmas, but w assure peace and good will amon

The front page

Two of the world's great new —The *Times* of London and Th chester *Guardian*—have modestly their big stories on inside pages, a ered the front page with close classified advertising. This mon *Guardian* surprised its readers by ing over to news on the front pag

"Are we to assume," one su queried, "that your readers are so in intelligence that they cannot p the salient pieces of news for the but must have them presented type on the front page?"

Angry subscribers said they mi reading any newspaper.

TV red network

Communists hope to keep pa their capitalist foes in reaping th fits of modern civilization, such as ing on the television when they the evening. "Greetings, comra pretty blonde salutes them wh tune in the Moscow station at (only one channel so far). Next documentary film showing activi collective farm or in a factory, a a full-length feature film or ball the Bolshoi theater.

Owners of TV receivers pay year, which finances the program

COMMISSION ON IMMIGRATION

When President Truman vetoed the Carran-Walter bill revising U.S. immigration laws, he suggested the appointment of a special commission to study the whole question of immigration related to world conditions and U.S. foreign policy. Congress answered by passing the legislation over his veto. The new law goes into effect Dec. 24.

This was not Truman's only rebuff. Another was when his proposal for emergency immigration of 300,000 in three years from overcrowded countries of Europe failed to reach the floor in either house.

The president was discouraged. One of the highlights of his administration has been the admission of 400,000 displaced persons and refugees. He was sorry to have Congress end on a sour note by locking the door against any further influx of refugees and adopting a permanent immigration policy which he considered restrictive.

ution

He decided to take matters into his own hands. On Sept. 4 he announced the appointment of a seven-man Commission on Immigration and Naturalization. Three of those named were churchmen, in recognition of the role church agencies had played in the resettlement of DPs and their interest in immigration policies as affecting human welfare. Two were government officials from the State and Justice Departments, and two were former officials.

One of the three church representatives was Dr. T. F. Gullixson, president of Luther Theological Seminary (ELC) in St. Paul. No visionary theologian, Dr. Gullixson has earned a reputation for sound judgment, keen analysis of issues, and sympathetic understanding of human problems. He served as chairman of the Minnesota State Resettlement Commission, and of the supervisory committee of Lutheran Resettlement Service.

President Truman gave his non-partisan committee a threefold job: (1) to study the new law and evaluate its rules as to the admission, naturalization, exclusion, and deportation of aliens; (2) to size up our present and future economic and social conditions to see how many immigrants we could safely absorb; and (3) to appraise the effect of our national origins quota system and other immigration policies on our foreign relations, in the light of the serious refugee and overpopulation problems in western Europe.

Hearings

Such a complex assignment would normally take several months. But the commission has been asked to report by Jan. 1, because of the uncertain political scene and the urgency of the refugee situation. Its report will be relayed to the new Congress with recommendations for action.

In order to get a wide sampling of public opinion, the commission has held hearings in New York, Boston, Cleveland, Detroit, Chicago, Minneapolis, St. Louis, San Francisco, and Los Angeles.

One value of the new commission's assignment is that it keeps U.S. immigration policy from being a closed subject. Release of its report just as the new immigration law goes into effect will direct the spotlight of public scrutiny on the operation of the new code and encourage appraisal of its effectiveness.

—ROBERT E. VAN DEUSEN

WHAT IS THE MINISTRY?

Study of doctrine of ministry results in conclusions ab
conditions under which pastoral office is properly f

When is a man actually a pastor? Only when he is serving a parish? Or in administrative work for the church?

These questions have been troubling the United Lutheran Church and its synods for some time. At the Seattle convention this week, an answer is being heard through a report presented by the Commission on the Doctrine of the Ministry, which was appointed to study the matter. Members of the commission are Drs. Voigt R. Cromer, H. Grady Davis, Jonas H. Dressler, J. Frank Fife, Martin J. Heinecken, T. A. Kantonen and Emil E. Fischer.

The commission's report is an 11,000-word document. Following are excerpts of some of its high points.

The Reason for This Study

AT PRESENT APPROXIMATELY one-fourth of those recorded on the roll of the ULCA are not serving a parish. This is in part accounted for by the great expansion of the legitimate work of the church itself. In part it is due to the increase of types of work not directly under the auspices of the church, yet more or less related to the work of the ministry. Finally, it is due to such a lack of clarity about the office of the ministry that the dividing line between secular employment and a legitimate ministry is not clearly drawn. An examination of the constitutions and procedures of constituent synods with respect to the call of ministers and the establishment of the ministerial roll reveals contradictory procedures, as does the practice among other Lutheran bodies.

On the one hand, there is thus an increasing number of those who n to carry out a valid ministry but, acc ing to present definitions, are not ent to ministerial status. On the other h there is also an ever-increasing nu of those who, although engaged in tirely secular work, insist on being ried on the ministerial roll, becaus their conception of the office of the istry . . .

SEVERAL TENDENCIES are noticeab the church. First, the tendency to precate the parish ministry and to it as a stepping stone to something posedly higher.

Second, the tendency unduly to the ministry at the expense of othe gitimate callings so that a stigma att to the man who, for valid reasons mits the ministry for work for whic is better fitted. This includes the tend to make of the ministry in actual tice an "order" with an indelible acter so that one remains a ministe though one ceases to carry out the tions of the office to which one wa dained. It also includes the making distinction between the first call and sequent calls, the greatest care bein ercised with respect to the first call the greatest laxity prevailing with re to subsequent calls.

Third, there is the opposite tend to degrade the office of the ministr that it ceases to have any distinctive tion or any particular dignity or au

The minister ceases to be either shop" or "pastor" or "priest," but rely a functionary, distinguished for office neither by "call" nor "ordina-n," but merely by his "learning" or ficiency" or "personality" or some-ng else which happens to strike the blic fancy . . .

Historical Review

A lengthy historical review follows, considering the ministry in the New Testament Church, at the time of Luther and the confessions, and in its contemporary emphasis. The New Testament study, based on careful investigation of the situation in the early Christian church, concludes that various offices existed in the church. One of these was the ministry. Part of its function was proclaiming the Gospel.

THE RESULTS OF THIS STUDY may be iefly summarized. (1) The organic na-re of the church as the body of Christ ables us to say that the one ministry the Word belongs to the church. The urch ministers through the minister.) All the ministrations of the church, matter by whom performed, have arismatic (*i.e., divine or spiritual*— .) character. Such charismatic char-ter is not restricted to a clergy or im-rted by a rite of ordination. (3) The inistry is functional and is not an "or-r"; a minister is not a minister unless does the work of the ministry.

Views of Luther and of the Lutheran confessions are analyzed carefully in the report. The investigation into contemporary emphasis quotes H. E. Jacobs in his "Summary of the Christian Faith" in part as follows:

"Is the call which constitutes the min-try limited to a pastorate of a local ngregation? Many so maintain. But en in apostolic times the ministry of eaching the Word and administering e Sacraments was not confined to a form so restrictedly local. *Wherever there are general interests of the church that are served by preachers and teachers filling such offices as are needed and in accordance with clear calls, there are also true ministers of the church.* What a congregation of Christian people can do in the call of a pastor, a congregation of congregations in the representative church can also effect. This limitation, however, must be made: such call must always carry with it the appointment to a distinct work."

The report continues with a 20-point definition of the ministry today. The ministry is based on a divine commission to preach the Gospel and is a separate function of the church, the body of Christ. While every individual has the right and duty to proclaim God's Word wherever he is, the function of preaching to the congregation and administering the Sacraments is a separate office to which men are called by the church and to which they are ordained. In specific cases, this call can be broader than local parish ministry.

Conclusions and Implications

THE ULCA, FAVORED BY SEPARATION of church and state and free to order its polity in accordance with its faith, is in position to carry into effective practice the basic principles of its theology in regard to the office of the ministry. Hence the following suggestions are offered for guidance to the church as following from the doctrinal position and the needs of the moment.

1. The present expansion of the administrative and other work of the church makes necessary *a stress upon the primacy of the parish ministry*. It is the work of pastor and bishop of a congregation which constitutes the real office of the ministry and there is no work in the church higher than that. To minister

with the Word and Sacraments to a people in all the crises situations of life from birth to death is the pastor's task. The parish ministry, therefore, cannot be used as a stepping stone to something higher. Even if a man should eventually go into other than parish work, *it is expedient that his first call be to the parish ministry.*

2. While all due stress is thus put upon the parish ministry it is nevertheless *necessary to expand the concept of what constitutes a valid ministry.* Not only has the church itself expanded its work so as to make necessary administrative, executive, teaching, writing, and other positions, but opportunities are offered to the church to send its ordained ministry into positions not directly under the jurisdiction of the church. The church dare not neglect such opportunities.

3. By the same token it dare not lose its hold on its ministry and allow it to become subservient to the secular authority. The ministry must at all times remain the church's ministry. *The church must implement its responsibility for the ministry that operates in its name.* That is to say, no particular church is responsible for the ministry in general. It is, however, responsible for its own ministry. Every minister is ordained by a particular church and henceforth represents that church before its own members and before the world. This is a two-edged sword. The church is responsible for its ministry . . . the minister is responsible to his church . . .

4. *The ministry is not to be unduly exalted above other callings.* All callings which, in the order of creation, contribute to community are equally holy. It is not, therefore, a degradation or a sign of unfaithfulness, if a man leaves the ministry for another calling . . .

5. On the other hand, *the ministry is not to be degraded and made comm*
The office of Word and Sacrament
only lends dignity and authority, but
makes exacting demands. It is no
man's gifts, his learning, his efficie
or the charm of his personality, wh
make him a minister, but the Go
which he is called upon and ordaine
preach. This makes him "minister" (
vant), "bishop" (overseer), "pas
(shepherd), "priest" (a Christ to
neighbor), "parson" (representative
son). This, which he is, he must c
stantly become. He must, theref
stand before his people, as one of th
a fellow-sinner, and yet in the full dig
and authority of his office, which
"strives to adorn with a holy life
conversation." The high estimate wh
the laity puts upon the office of the m
istry is not to be disappointed . . .

6. Under what conditions then ma
man be said to be exercising a valid m
istry? It is proposed that an affirma
answer must be given "in toto" to all
questions which follow. It is not
question alone which is decisive, but
of them together.

a. Does the work in question pre
pose a ministerial education and th
qualities of character required by
office of the Word and which
church requires of its ministry?

b. Does it involve the public pro
mation of the Word in a broad se
(preaching, teaching, writing, the c
of souls, administration which invol
the determination of policies, etc.)
such a way that the individual p
licly represents the church's office
Word and Sacraments and is vie
as the voice of the church in matt
of faith and life?

c. Is the church willing to consi
the individual in his work as part of

ordained leadership (bishop-pastor), representing it to its own membership and before the world?

d. Is the work in question such that it can be carried out in obedience to the ordination vow?

e. Is the man's field of labor sufficiently designated and circumscribed so that he will not encroach upon the field of others?

Recommendations

1. Whenever a man is not serving in the parish ministry with a call from a parish, it is recommended:

a. That he should always be in possession of a call from some board or representative agency of the church (ULCA or constituent synod). Election to a full-time office of the church is paramount to a call from the church. Pastors emeriti and those forced to honorable retirement because of ill health or other cause do not lose ministerial status. Retention on the ministerial roll is the sign of the continued call of the church. Their voice may still be heard and should be heeded as that of the venerable bishops and pastors of the church.

b. That he should hold active membership in a ULCA (or other Lutheran) church.

c. That he should carry on his work in harmony with the ordination vow.

d. That he should be subject to the rules and regulations and the discipline required of the ministry of the church . . .

e. A pastor called to work under the auspices or partial auspices of bodies not under the jurisdiction of the ULCA or its constituent synods should report annually to the respective Executive Board on the scope and nature of his work.

f. A pastor contemplating service as a minister in any capacity outside the jurisdiction of a synod or the ULCA should make no commitments before consultation with his synodical president. Then the necessary steps should be taken for the issuance of a call by one of the boards of the church.

g. When a person goes into work which does not meet the above-stated requirements, he should voluntarily demit the ministry . . .

h. While each pastor is to search his own conscience whether the work in which he is engaged is a valid ministry, the final decision rests with the church and it reserves the right to demand that a man demit the ministry.

i. Each case is to be judged on its own merits, following the general pattern that the divine imperative is to be followed in each situation. No absolute limits for all times can, therefore, be established as to where a man may exercise a valid ministry. The church must keep herself open to send her ordained ministry wherever there is need for Word and Sacraments, into industry, education, government, etc.

"In Mansfield, Everybody Reads THE LUTHERAN"

Ohio city's First Church makes largest single subscrip for its 1,200 families, placing the magazine in every ho

ASK ANY ULCA PASTOR who's been serving along with his other duties as a member of his synod's special committee for THE LUTHERAN what he's been doing this summer. He'll tell you that much time has been spent in planning to encourage every congregation to increase its list of subscribers.

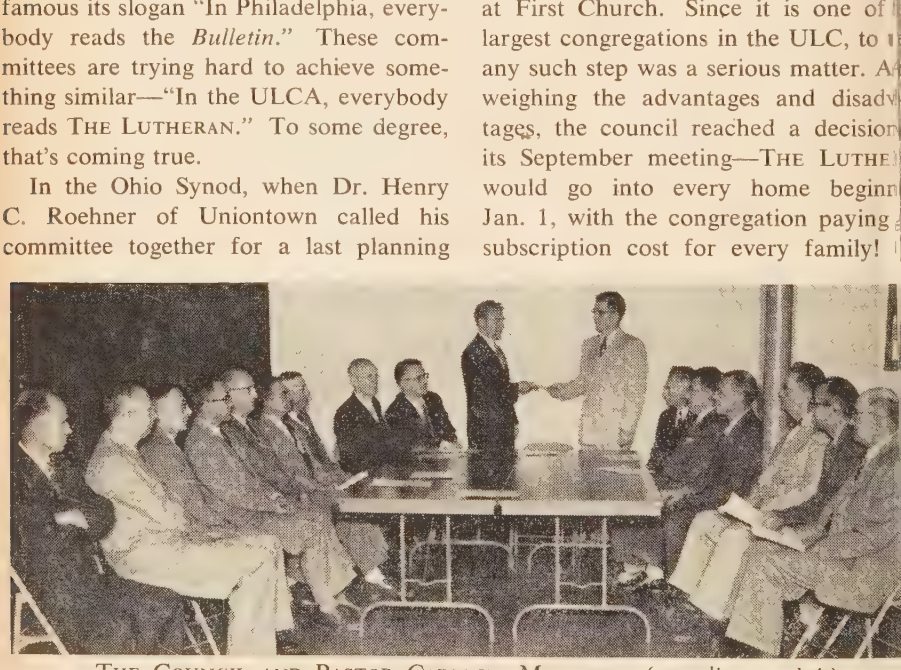
With circulation of the ULCA's news magazine now almost at the 120,000 mark, committee members everywhere have realized that real effort must be made if that record is to be surpassed.

A Philadelphia newspaper has made famous its slogan "In Philadelphia, everybody reads the *Bulletin*." These committees are trying hard to achieve something similar—"In the ULCA, everybody reads THE LUTHERAN." To some degree, that's coming true.

In the Ohio Synod, when Dr. Henry C. Roehner of Uniontown called his committee together for a last planning meeting before launching their fall gram, he was completely unprepared the almost dramatic and unscheduled nouncement by a visitor to the meet Dr. Carveth P. Mitchell, pastor of Church, Mansfield.

"Beginning Jan. 1, 1953, every h at First Church," said Dr. Mitchell, " be receiving THE LUTHERAN!"

This decision to further this congr tion's adult educational program was hastily reached. Actually the matte "THE LUTHERAN In Every Home" been under discussion for several y at First Church. Since it is one of largest congregations in the ULC, to any such step was a serious matter. A weighing the advantages and disadv tages, the council reached a decisio its September meeting—THE LUTHE would go into every home beginn Jan. 1, with the congregation paying subscription cost for every family!



THE COUNCIL AND PASTOR CARVETH MITCHELL (*standing at left*)
Sixteen men watched pastor get check for 100 per cent subscription

According to Circulation Manager A. Bongarzone, First Church's list, nbering approximately 1,200 sub- ibers, is the largest single subscription ever placed for THE LUTHERAN.

LUTHERAN activity has been very much evidence in other synods as well as in io. For example, committees for the nods of Illinois, Central Pennsylvania, nnsylvania Ministerium, New York, w Jersey and Georgia-Alabama were ving no stone unturned in trying to tain more readers for the church's of- ial magazine. Every pastor as well as se church councils that requested it, uld be visited by a member of THE UTHERAN Committee in order to ex- ain the value of THE LUTHERAN in ery home.

SECURING MORE READERS for THE LU- ERAN has been one of the more im- rtant tasks of the ULC's Board of Pub- ation since 1948. At that time a spe- al proposal was made to synods offering bscriptions to THE LUTHERAN at a re- ced price providing that participating ngregations would make an all-out fort to place THE LUTHERAN in every me.

One of the departures from the usual urch magazine program was that con- egations were urged to include the cost such subscriptions in their congrega- onal budgets. Despite the fact that this ep meant the addition of a considerable sum to already heavy budgets, the number of ULC churches now using this method as being the best way of assuring full coverage is constantly on the increase. Similar programs are now in use in other denominations on behalf of their own publications.

THIRTY SYNODS OF THE ULCA now have special committees which work in co-operation with the circulation department of THE LUTHERAN to make effective this new plan for securing readers for the ULCA news magazine. The participating synods have reported it an effective stewardship medium, keeping members informed about the program and needs of their own church as well as about general news in the field of religion, much of which does not appear in the secular press.

To carry on this wide alliance between the magazine staff and the synodical committees, Circulation Manager C. A. Bongarzone is now aided by an assistant, Harry Ward. Their combined efforts this fall in meeting with synodical committees to increase circulation will take them into nearly every state in the union.

Two new "eye-openers" are being introduced this fall as promotional tracts. "Are You Really Wide Awake?" is the title of the one intended for distribution to lay people in the congregations, and "Building a Wide-Awake Congregation" is aimed at pastors and congregational committees.

What the bereaved man needs is not the comfort of some platitudes about death; what he needs is a living faith in the Living God, and then he can comfort himself.

—ELTON TRUEBLOOD in *The Common Ventures of Life* (Harper)

Their Humble Service Is Rewarded

By FRANCIS A. SHEARER

Great Inner Mission institutions in Germany stand as a monum to devoted men and women who spent their lives to serve oth

"IT'S PEOPLE WHO COUNT" I said to the pastor of the Lutheran congregation in the little village of Wilmars a few hours after we left Hannover. We had been discussing the great mass movements of our day that left little room for individualism. It seemed as though one person could accomplish little in the face of the terrifying problems that beset him.

The pastor's house was nearest the three-mile-wide plowed strip that marked the "no-man's-land" between the East and West Zones of Germany. There constant patrol along the border by lice of both sides. Three days be there had been a fatal border inci and the people of the little village still excited about it.

"WHAT CAN WE DO in the face of great needs we see?" he asked me.

But I knew increasingly the im tance of people who dedicated th selves to the great causes of huma "It's people who count" had been a of theme as I stood at the graves of founding fathers of the great Inner sion movement in Germany.

The Rev. Mr. Shearer is secretary for Inner Missions of the ULCA Board of Social Missions.

PASTOR SHEARER AND DR. KOCH AT VON BODELSCHWING'S GRAVE
There were no elaborate monuments

/ICHERN'S GRAVE at Hamburg was first I visited. Around the little cemestretched blocks of ruins. Nearby his beloved *Rauhes Hause*, with 25 he 29 pre-Hitler buildings reduced to ned-out skeletons. The material things e gone, but people still carried on the k. The greens on Wichern's grave e symbols of the new generation of ers who had risen and who would ganize the work to meet needs of ple of this generation.

s Dr. C. Franklin Koch, executive etary of the ULCA Board of Social sions, and I stood reverently at the e of "Father" von Bodelschwing at el bei Bielefeld, the sun broke htly through the clouds as if to symze the warmth of God's love reflected ne lives of these servants of mankind. re were no elaborate monuments at of these graves. None of these modservants of God wanted personal meials. They wanted their works to d to the glory of God. They served r own generation and they have ined others to serve theirs.

's PEOPLE who count—and Frederick Bodelschwing had counted as he eloped a small work into a giant y of Mercy." And many others toare continuing the work he started. wice these people, in speaking of the that had come to them from their w-Lutherans, said "This coat I am ring came from America." And as w the heroic struggle of these Inner sionaries to build anew out of the s of the past, I was always grateful their expressions of appreciation help given by Lutheran World Relief e not too effusive. The only reason help had been effective was because had done so much with our little he time when it was needed most.

DP ARTIST AT DARMSTADT
Inner Mission work is varied

AT HANNOVER we found that we did not have one universal term for works of mercy done through the churches. We in the United Lutheran Church follow the terminology used by our German brethren, Inner Missions, but we do not have the volume and the variety of work found in Germany. In consideration of representatives from other parts of Europe the Germans tried to use the word *diakonie*, but quickly lapsed into the use of the familiar "Inner Mission."

A large portion of the people of Germany claim the Lutheran church as their church. Consequently government and community delegate to the church many welfare activities which it is impossible for any one denomination in the United States and Canada to perform.

We Americans are specialists. Therefore the multiple-function structure of many of the Inner Mission agencies I visited was amazing to me. Yet it was quite logical that the needs of people and communities should develop additional functions besides the basic one which led to the founding of the agency.

An institution for the rehabilitation

SISTER KATRINA AIDS TRAVELERS AT A RAILWAY STATION
The government delegates many welfare activities to the church

of alcoholics had been established at Haslachmuhle near Bodensee (lake) between Germany and Switzerland. Some of the alcoholics were aged and needed continuous care.

Since procurement of trained workers is always a problem, this institution has developed a training school for young people. Some are only 14 years old, but will become institutional workers. There were 14 young men and two girls enrolled in this course.

THE EMIGRANTS' SERVICE (*Auswanderer-Mission*) at Hamburg, with a branch at Bremen, is headed by the Rev. Dr. Martin Hennig. It is designed to assist emigrants who leave Germany in making definite plans for resettlement in another land of their choice and to conserve these people for the Lutheran church. The association of Seamen's Missions (*Deutsche Seemannsmission*) has 38 stations on four continents. A spiritual-social ministry to seamen is provided through this organization. But in Hamburg, Seamen's Pastor Gerdts pointed through a window of the Seamen's Home to show me where were building a home for aged se on the site of a bombed-out church one type of work leads to another effort to meet the needs of people.

Services such as welfare admin tion, relief and aid to travelers at ra stations, which in America are pro by government or private agencies part of the vast Inner Mission pro in Germany.

Local organizations and council minister some of the Inner Mission in Germany. They are grouped int huge national organization, the C Committee for Inner Missions, finds it necessary to have two dire one for the East Zone and one fo West Zone. The size of the work dicated by these figures: 81,000 wo 11,353 institutions and agencies facilities for care of 500,785 pe There are 347 training centers for Mission workers.

"It's the people who count" be the missionaries offer their service name of Jesus Christ.

Western Canada Is Growing

CLIFTON M. WEIHE

Great development of natural resources and increased population offer a splendid evangelism opportunity for the church

"CANADA, A SLEEPING GIANT, awakes
d stretches." That's the way a recent
w York newspaper article describes
situation.

With great reserves of oil, natural gas,
n ore, uranium, aluminum and good
now enhanced by new fertilizers and
ter tools of agriculture, Canada today
es a growth similar to that of the
ited States a hundred years ago. Only
re is a difference. Today Canada has
hnological and scientific advantages
known a century ago.

The whole world is investing in Can-
a. That's why her dollar is at a pre-
um. While the United States is mak-
careful studies on how to conserve
resources, our neighbor to the north
discovering them in abundance and is
veloping them wisely. Industry is
inging up and population is shifting.
e "giant" is on the move.

N THIS SETTING lives and works the
ited Lutheran Church's Synod of
stern Canada. Its territory stretches
oss the prairie provinces and into
tish Columbia.

Composed of devout, substantial peo-
who have helped make the Canadian
am come true, this ULCA synod has
n busy seeking out fellow Lutherans
o have no ministry from any church.
ere is a wide territory to cover and the synod's numerical strength is not large.

Because many Lutherans in western Canada have ties not far removed from Europe, pastors are at least bi-lingual and sometimes are versatile enough to use four different tongues in conducting services. As yet, there is no common denominator of language even for Lutherans. Some speak German, others speak Finnish, Norwegian, Swedish, Danish, Russian or Polish. Added to this Babel are the so-called New Canadians from the Baltic lands who have brought other languages to this territory —Latvian and Estonian.

For the most part, people served by the Western Canada Synod are of Germanic origin, including many recently arrived *Volksdeutsche.* Now, of course, an increasing number of New Canadians from the Baltic States are coming into membership in the synod's churches.

MANY PASTORS MINISTER to several congregations and other preaching points, where groups of people gather in farmhouses or schoolhouses to hear the Gospel preached. This ministry is often in more than one language, so not every congregation can have consecutive weekly services in the same tongue. This narrows the opportunity for regular worship to people who can understand several languages.

In order to attend all services and meetings and to make their visits, pastors must drive many miles each week. In

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Rev. Mr. Weihe is associate director of
ngelism for the ULCA Board of Social Mis-
s.

some cases this means that they spend more money for their automobiles than they do for their families! They are sacrificial pioneers for the church. In areas where prosperity has come, adjustments are being made in providing adequate salaries and automobile expenses.

SENSING THE GREAT opportunty for "growing with the country" the synod this summer held a series of day-long evangelism institutes to train laymen for the task of seeking out unchurched people. The committee on social missions, of which the Rev. E. G. Goos of Edmonton, Alberta, is chairman, sponsored the institutes.

Guided by evangelism chairman Pastor Louis F. Schoepp of Thorsby, Alberta, workers from congregations gathered to share in discussion under the leadership of the two ULCA associate directors of evangelism, the Rev. Peter J. Dexnis and the Rev. Clifton M. W
It was one of Pastor Dexnis' final a
ments before he became pastor of A
Church in Philadelphia.

Those attending came from a
area, representing congregations
Emerson, Manitoba, to Bashaw, Al
More than a sprinkling of those pr
were youth of Luther League age.
ing these workers was Miss Anne M
telmeyer of Winnipeg, secretary o
Luther League of America. Among
young people were several who pl
enter the full-time service of the ch
More young people consecrated to
tasks are needed in the Western Ca
Synod, for now only three ULCA
are among those preparing for the
istry at the intersynodical Sask.
Seminary.

OVER A WIDE RURAL AREA aroun
New Finland parish in Saskatchewa

YOUNG PEOPLE CAUGHT THE SPIRIT OF EVANGELISM
Pastor Dexnis addresses a church meeting

CHURCH AT NEW FINLAND
Visitors won 39 members

COMMITTEE AT FRIEDENSTHAL
Pastors Schmidt and Koss are at right

visitors won 39 commitments from hurched people in their first experi- ital evangelism visitation. The pastor, Rev. Alex Koski, and Sister Bertha ker rejoiced over the result. Even re thrilling was the joy reflected from faces of those who returned to gather er the brilliant gas lamps that lighted church for their late-hour report ting.

UTHER LEAGUES caught the spirit of ngelism witnessing in Saskatoon and where. They are planning to seek their own young people who have become indifferent and drifted away after confirmation. Leagues will be further aided in this by the forthcoming evangelism program and aids provided by the Luther League of America.

These youth and their elders sense their mission at a strategic time in the growth of a great country. The future isn't only one of oil and iron, gas and uranium, and the good earth that the Lord of nature has generously provided for western Canada. The future includes souls for the kingdom of God, ministered to and energized through the Word by a church that cares.

MODERN PRODIGALS

A GOOD FRIEND OF MINE often says, "I don't believe in going to church because I don't believe in asking God for things. After all I am not a beggar."

In his pride he doesn't ask God for things, but I have noticed that like most people he continues to expect many things like good health, peace and long life, all of them gifts from God.

I wonder if he isn't like the eldest son of another friend who has gotten out of the habit of asking his father for things. His father told me, "I used to think that it would be a great relief when John stopped asking for money, the use of the car, and almost everything else under the sun. But now he never asks; he just expects it. You know, I wish he would go back to asking."

—HUGO R. PRUTER

A Church Grows in Caracas

By JANET FALK

In Venezuela's capital city Lutheran refugees are build a strong congregation as they struggle to start life a

THERE IS A SAYING in Venezuela that the Lord looks down kindly on this country and watches over its people. Although this saying is not entirely justified in view of historical facts, nevertheless it is a happy, carefree land where the spirit of manana rules supreme. Above that, it is a land where the unexpected usually happens.

Just a year ago a few men met in Caracas—men with a vision and dream of drawing together the scattered Protestants from all parts of Europe, who had been torn from their settled way of life by the ravages of war and tossed onto the shores of this friendly but completely Roman Catholic country of Venezuela. Many of these immigrants had already succeeded in building up a new life with phenomenal speed and skill. Others were still struggling for their daily bread. But there was something lacking for all of them—that inner solace and comfort to which they had been accustomed in Europe, that Christian fellowship and service which they had experienced in their church and from their pastor.

These men with vision—among them Dr. Paul Empie, executive director of the U.S.A. National Committee for the Lutheran World Federation and Dr. Stewart Herman, then director of resettlement division—realized the need of these people and decided to take up the challenge. Pastor Fred Kern was first sent to Caracas to find a suitable property, and arrangements were made send a German, a Latvian and a Hun ian pastor to serve the different tionalities.

FIRST TO ARRIVE was Dr. Heinrich Falk. He arrived on a Monday mor in February and on the following day held the first German service i improvised chapel in one of the ro of a private school, which had leased for three years. Before the there had been a flourishing Ger school in Caracas and a Lutheran gregation had been served by a p from Germany.

But for 16 years they had been w out spiritual guidance. Although the ple had continually tried to get a pastor, they gradually became resig to the fact that their hopes would n be realized. Now there was actuall German pastor there and they lear through his monthly bulletin—the *M aelsbote*—that there would be serv every Sunday.

They also learned that this was no be a German congregation, but rath congregation of German-speaking p ple. As most of the immigrants had sp several years in Germany before com to Venezuela, they understood the G man language and could take part in service.

After a few Sundays the room was small and a wall had to be removed open up another room. Besides the n

iers to Venezuela, dozens of families German origin had been living here two generations and had preserved r Lutheran faith and European cul- through all the years.

THIS IS THE LAND of manana, but it is the land of surprises. The new con- gation had such growing pains that by ter a second wall had to be removed. d that was not all. On Easter Sunday re were 30 new benches with a seating acity for 200, to take the place of the irs which had been borrowed from American church. There was a dig- ed altar and pulpit with a carved cifix, carved by a local artist and pre- ted as a gift to the congregation. As people looked with thankful hearts these tokens of Christian love and rifice, the wonderful melody of Bach's at Easter chorale "Christ Is Risen," yed on a beautiful organ, filled the m and made their hearts overflow h gratitude to their Heavenly Father. One of the oldest and most faithful mbers of the German colony in racas, who had lived in Venezuela for years but had never forgotten his theran heritage, had donated this or- . However, he was never to have the asure of hearing its tones, for in the t hour of this same Easter morning had died. The organ was transported his home for the funeral service, ich was held that afternoon—burials st take place within 24 hours, as there no embalming in Venezuela.

Not only was a fine organ now in the apel, but there was a fine organist m Europe to play it. Professor enther, from the famous *Thomas- che* in Leipzig which Johann Sebas- n Bach had honored with many years service, was among those who found uge on this foreign shore and was now

ALTAR IN CARACAS CHAPEL
The walls were pushed out

sharing in this new fellowship of faith. He is also directing a choir which is growing slowly but surely.

MOST OF THE WORK in a congregation is carried on by a few faithful men and women, but again it is different in this land of surprises. Money pours into the treasury without even being asked for. Those who cannot afford a money gift, offer their services. A young mother with two children, whose husband is just get- ting a start as a tailor, came one after- noon every week and took care of all of the German correspondence for Dr. Falk. She is an expert stenographer and has finally gotten a full-time job, but imme- diately three others offered their time and services whenever he needs them.

Aside from the spiritual needs in a congregation, there is a pressing need for help in time of sickness, especially in the tropics and under such conditions as exist in this country. As the right person seemed to be on hand for every need, it was no surprise to find a German dea- coness suddenly there in the congrega- tion, making her way from house to house where there was sickness or neces-

sary nursing. The need for a deaconess station was immediately realized and a sum set aside in the budget.

Her services are free, but out of thankful hearts the people give whenever they are able, so that at least half of her expenses are covered in this way every month. The only trouble is that days and nights are too short for all the work she is called upon to do. No injection is given here by a doctor. There are no reliable practical nurses. So Sister Margarite in these few months has won the hearts and confidence of dozens of thankful families.

As this was an entirely new venture, it was necessary to proceed with a great deal of tact and with different methods than those usually employed. These people had not belonged to a congregation for many years and were still a little skeptical about its success. However, before Dr. Falk left on his trip across the Andes in July, he decided that the time was ripe to take a further step. In his *Michaelsbote* for July, which was being sent to 800 families in Caracas, he enclosed a form to be filled out by those who wished to become members of the German-speaking congregation of the Evangelical Lutheran Church in Venezuela. Then he went away for three weeks and wondered what would happen.

It was again the unexpected, of course. On his return he found a hundred applications for membership, with pledges for the work of the church for the next six months ranging from 2 bolivars to 300 bolivars. Since then new applications have been coming in every day without anyone being personally asked to join. Besides the money pledged in this way, which is paid by most of the members in one lump sum, there are the weekly offerings at the Sunday service.

On that first Sunday morning ba
February there had been an offerin
67 bolivars (about $20), which
considered a good start. But this
of surprises was true to its reputa
Just seven months later, on the first
day in September, the offering was al
2000 bolivars (about $600), jus
times as much as the first Sunday.

As gratifying and necessary as
outward signs of confidence are,
more important is the spiritual joy
comfort which these sorely tried p
are experiencing in once again
members of a fellowship of faith.

The Latvian congregation
finally able to greet its new pasto
end of June. After two months of v
the first confirmation service fo
children was held in August. The Hu
ians are hoping to have a pastor w
a few weeks and then the dream
vision will be a little nearer its f
ment. The goal is to have a church w
Lutherans of all nationalities may
ship under one roof.

This goal seemed to come a
nearer with news which Dr. Falk
cently received, that several men
of the congregation are donating
bells, which are being cast in Luel
Germany, for the new church, in
ory and honor of their sons who
killed in World War II. They a
arrive in Caracas about Christmas
and there must be a bell-tower in w
to hang them. And what is the us
church bells without a church!

On Jan. 16, 1942, Dr. Falk had h
the bells of St. Mark's Church in Fr
furt/Main, Germany, toll for 15 min
That was their swan-song, for they
taken down the next day and carte
on a truck to be melted for ammuni

CONGREGATION AT FIRST SERVICE IN FEBRUARY
The offering was 67 bolivars

the 10 years that Dr. Falk had astor of St. Mark's, these bells had the congregation to worship every . They had tolled for weddings, nfirmations, for funerals. They n integral part of the life of the gation.

largest bell was named for St. with the inscription "Heaven and hall pass away, but my words shall ss away." This same verse was ed on the hall window of the par-. The second bell was named for —"A mighty fortress is our God" the third bore the name of Lu-friend, Melanchthon, with the "Have peace one with another." e was a ghastly emptiness in the er these bells were gone, which seemed to presage the final destruction of church and church life in Germany. And now, after 11 years, and thousands of miles away in this new world, Dr. Falk in a new church will be able to dedicate these three new bells. The inscriptions on them will express the hopes and aspirations of this young congregation. On one will be the words in Latin from Luke 2:14, "Glory to God in the highest." The second will bear the words from the same verse, "Peace on earth," and the third the words from Ephesians 2:14, "He is our peace."

Venezuela is an exciting land to live in, a land of surprises. It is a land which has brought new hope to thousands of disillusioned immigrants, a land where dreams and visions come true.

Of all sin Christ most denounced that of pride, for it is the basic fault in human nature from which all other failure springs.
—H. G. Moss in *The Lord's Prayer in the Bible* (Longmans Green)

FIVE MAKE A FAMILY

NEIGHBOR NEEDED

IT HAD BEEN a pleasant afternoon and I took my time strolling home. My favorite months are May and October. If there's anything more fascinating than seeing the trees put on their full summer costume, it is seeing them put it off again. If Dan were with me he'd probably say it was a strip-trees show.

I looked around to see whether anyone had caught me grinning at my own wit. A little more of that and they'll be putting we where I can't get at sharp knives.

There was no one I knew among the passers-by and I thought for the forty-'leventh time how often that happens lately. Right here in my home town there are more strangers than old friends. But with the world getting so small, people are strangers only if they allow themselves to remain so. Oh, well, being anonymous has its advantages as well as its disadvantages. At least I won't imagine that people are talking about me if they don't even know me.

THE SPEAKERS at the tea this afternoon surely pointed that out. They had attended the Missionary Society convention in Philadelphia and the rest of us almost felt we had been there too, the way they told it. It makes India and Japan and Africa seem just around the corner.

The tea table looked so pretty, too, with its wreaths of marigolds. Dan is always quoting something he heard about the Kingdom of God won't come floating on an ocean of tea. Just the same, there's something about sitting around having a cup of tea or coffee with people who worship as you do that makes *this is right.*

Too bad Joyce Matthews wou with me this afternoon. She's my youngsters but I'm sure w have found someone to look the children if she'd have gone For a while I thought she was come right along and enter intc Lately, though, she finds an e just plain refuses.

As I neared the Matthews Karen ran to meet me.

"Look, Mother!" she shr "There's the ambulance next doc house and they're taking old Miss to the hospital. Mrs. Matthew could go ask the driver and I did

"Miss Phaups?" She lives ri door but I rarely think of her. V first moved into our house—t when Karen was a baby—she clear she wanted no babies todd her yard. Nor did she ever co ours. Her aged mother had diec while before and she seemed to voting her life to keeping everyti as her mother had it.

NO DOUBT I SHOULD have ma of an effort to be friendly. But busy getting the house in order a ing after Karen, and then Pete v ing, and before I realized it the not thinking about her was so tablished I hardly ever gave thought.

Now I wondered guiltily whe was very ill and whether she h

ıg. With the high hedges between uses, she might have been lying for days without my noticing anynusual.

men have just gone in to get her," explained. "They just went in this "

children are quite excited about bulance," called Joyce from the

you see whether a visiting nurse one went in with the men?"

" Karen informed me. "Just the

knows," Joyce laughed.

l, come along, chicks, and stay in d while I find out whether I can hing. Thanks a million for keepm, Joyce. I'll tell you all about y later."

HURRIED UP the street. "Is she die?" demanded Susie.

ourse not," scoffed Pete. "They'll her open and sew her up like they do."

her doctor or something?" asked

hope he's right, though." I gave gentle shove. "Now run over in d. You can watch by the fence, 't make any noise. I'll run in and things are."

went up on the porch, I wondered ould have been so blind as not to he daily papers piled up there. or stood open and I called softly, dy home?"

y footsteps sounded on the stairs nan appeared on the landing. I ed the man who runs the jewelry Main St. As a member of the r fire department he had evitaken the ambulance call.

I glad to see a woman," he ex- "Doctor said Miss Phaups's sister-in-law would be here to get her ready, but the poor old soul is here all alone and she won't let either of us do a thing for her. We want to get her onto the stretcher and off to the hospital as fast as possible and she won't let us."

"Maybe she won't let me, either. But I can try," I whispered.

THE TINY FORM seemed hardly to make a ridge in the bed as I approached, but the beady black eyes were alert as ever.

"Glad you've come." Her voice was so hoarse and low I had to bend over her to hear. "Men!"

"Not much use in a sickroom, are they? Now suppose I get you a fresh nighty and some slippers to take along. Then I'll wrap you in this clean white blanket." I took the white cotton blanket the second man was holding toward me significantly. "Then the men will lift you carefully. They know just how to do it."

"Flo's coming?"

"She's been delayed." I knew that must be the truth. "This drawer?"

At her nod I opened the bureau, found the few items I thought she might want, and popped them into a knitting-bag hanging on a chair. The men had cleared out so I recalled as best I could my far-off course in home nursing and wrapped her carefully.

In spite of the best efforts of the stretcher bearers, she winced in pain as they lifted her. I held out my hand and she gripped it tight. "Come with me."

I promised, casting about frantically for ways and means to look after the children. As we started out the door Dan came in the drive, a few minutes early.

"Tell daddy to get your supper," I called to Karen. "I'm going to the hospital."

Don't Be Afraid to Pray

Praying may get us into trouble, because it may prod attempting to live unselfishly. But we must take that

WHAT WE BELIEVE determines, to a large extent, how we behave. Usually, though, in the course of our daily living we don't stop to chart the connection between our belief and our actions.

Even in the Bible the things written about prayer do not emphasize theory, but give us practical instruction in how to pray. In the four New Testament references listed on the next page, not one is concerned about the theological implications of prayer. Not one of them touches on the subject of how it can be that man, who is finite, can speak with God, who is infinite.

The Bible doesn't ignore these problems. But it treats them in its own way. You can't just pull a verse out from a page and say, "See, here it is all explained." The Bible "explains" the possibility of prayer from the first page of Genesis to the last page of Revelation by demonstrating what God is like, and how He has dealt with His people through generation after generation.

But in these references the writers aren't concerned with that aspect of prayer. Here they are talking about prayer as a very practical tool or, more accurately, an indispensable weapon in the battle against evil.

IN HIS LETTER to the Christians in Colossae, Paul has been explaining some of the characteristics of the new life they are to live in Christ. Just before he concludes his letter with the usual greetings, he adds a paragraph which one translator (Phillips in *Letters to Churches*) entitles "Some Simp tical Advice."

That advice is mainly to reme pray for Paul because he is in And if he is to proclaim Christ is in chains, he will need a Powe his own. Paul doesn't go into and cons of the efficacy of inte prayer. He simply requests friends pray for him.

THE LETTER to the Christians ippi has the same note. Here faced with a practical problem people are preaching in a way t has found to be a detriment to t of the Gospel. What can he do lying in a Roman prison? Not would seem. But the Christi *They can pray*. Through the power released through their even this kind of preaching w toward the advancement of the I of God!

The same note is sounded i letter to the Christians at Eph describing the "armor" that th tians must wear, Paul includes And again, it isn't only prayer f selves, but prayer for him, to pray for me, too, that I may b speak freely here, to make kn secret of that Gospel for whic so to speak, an ambassador in Pray that I may speak out abo is my plain and obvious duty."

inue steadfastly in prayer, being
il in it with thanksgiving; and pray
also, that God may open to us a
r the word, to declare the mystery
ist, on account of which I am in
COLOSSIANS 4:2, 3

at all times in the Spirit, with all
and supplication. To that end keep
ith all perseverance, making suppli-
for all the saints, and also for me,
terances may be given me in open-
mouth boldly to proclaim the mys-
the gospel. EPHESIANS 6:18, 19

also PHILIPPIANS 1:15-20; MATTHEW
.1.

DISCIPLES HAD had the same ex-
e with our Lord. Matthew tells
despair of the father whose lunatic
d not responded to the healing of
ciples. After Jesus had healed the
ne disciples asked, "How come it
work for us?" Jesus told them it
cause they hadn't used the right
l. "This kind goeth not out but
yer and fasting."

ems to me that these references
ong the most encouraging in the
estament for us twentieth-century
ans facing a desperately evil sit-

difficult for us to realize the situa-
it is. We live in a country where
ums of money are spent for pro-
the sale of various kinds of pills
s to counteract the effect of "over-
over-smoking, over-drinking." We
much that we have to take pills
It is difficult for us to feel any real
hy for nations where people are
starving.

CHRISTIANS in America are in the
of a phenomenon known as a
ntial campaign. As Christians, we
be prodded to remember that,
whether we enjoy it or not, it is our responsibility to participate in that activity, in order that our national life might come a little closer to an expression of the mind of God.

It is extraordinarily difficult for us, then, to understand the situation that is facing millions of fellow-Lutherans elsewhere in the world. It is difficult to remember Bishop Ordass and Paul Mackensen and the many unknown to us who have been, or are even now, in prison for exercising their Christian obligations.

Of course we are grateful to be kept reminded of these facts. But we are depressed, too, if we read at all seriously. We feel so utterly helpless in the face of it all. What, after all, can we *do?*

But if Paul were writing to us today, he would tell us that it isn't like that at all. He would tell us, first of all, to pray for ourselves. That sounds selfish, but it's true advice. He would tell us to pray to God to help us to pray. He would advise us to ask the Spirit of God to open our eyes and ears to be able to see and hear what is happening to Christians all over the world.

Paul would tell us to ask God to root out of us that damning (yes, literally damning) obsession we have with our own interests, and help us to put His interests first. Then, after that, we would be able to pray for the Mackensens and the others who, like Paul, are "in bonds."

CERTAINLY THE CYNIC will say that's a nice, lazy way out of a difficulty—just ease your conscience with a little prayer. But any Christian who has really prayed knows that prayer never becomes a substitute for doing something else too. In fact, probably the real reason we are afraid to pray is that we suspect genuine prayer may lead us into doing something more than we find personally convenient.

Personal Problem Clinic

Temperament

QUESTION: My sister and I were reared in a Christian home, but we were never furnished an example of effective faith and prayer. A trait common to all of our family has been a stubborn unyielding pride. We failed to adjust ourselves to life as it is, and then blamed circumstances for our failures. Whenever I made an attempt to overcome a weakness, my sister Ada ridiculed me. If I succeeded she was jealous. I became a public-school teacher, and later married a very fine husband. For the first time in my life I experienced real love and loyalty. Since then I believe I have had a marked spiritual growth. But Ada is jealous of the success of our marriage.

My sister had a hard time in school because of an eye handicap. She then suffered a nervous breakdown. She tried many things, and she is now starting a new job as housekeeper in an institution. She failed in a similar position a few years ago. I tried to help her when she was about to lose her former position. But she would accept no suggestions from anyone, direct or indirect. I have been praying for her and for her success in her new effort. I have suggested, as indirectly as possible, that she try to be helpful to all persons around her and thus take a real step toward success, but she has resented my words bitterly.

I am sympathetic toward her weaknesses, and I have accepted many violent words. I fear that if Ada continues in the way she is now going she may wind up in an institution for mental cases.

REPLY: You have probably gone as far as you can go in any kind of suggestions to Ada. Perhaps you have already made too many offers. She is apparently of a temperament which will not brook suggestions from anyone. Continue to intercede for her daily, but offer her no advice for some time. She probably needs to go her own way for a while.

It may be, as sometimes happens, that if you refrain from making a ments for some time she may come to you for help. Remem de Schweinitz' words, "You ca person only if he wants to be h

Since attempts at guidance se ritate your sister, cessation of tempt to counsel her may calm make her ready for help. It long time before she arrives at of seeking assistance. But if comes, approach her with the ut and gentleness. Suggestions ma cast in the question form lest c onisms be aroused. Be sure a you offer is both Christian and reliable.

Mesmerism

QUESTION: What is mesmerism trick, or is it something of practic

REPLY: Mesmerism takes from Anton Mesmer, an Austr ical student, who about 1760 b terested in the ideas of Paracels of extraordinary imagination v bined the qualities of a scien those of a fakir. Mesmer used to "draw out" disease—with s cess. Then he discovered that t hand had the same effect—"ani netism." A royal commission tists studied mesmerism and that the results were due to the imagination.

Later Braid studied the tra duced by mesmerists and found pectation was the effective agent sleep results from suggestion. duced the term "hypnotism." H has a sound scientific basis.

We should beware, however use of the term "hypnotism" by and entertainers. Good and sou are often misrepresented by fa thus valuable procedures and are given a bad name.

—EARL S. R

Reunion with Rome

atholic Speaks His Mind on America's religious conflict. By Thomas Sugrue. Harper. ns. $1.

Shepherd. The problem of Christian reunion. By Charles Boyer, S.J. Translated by e Bouchard. P. J. Kenedy & Sons. 142 pages. $2.

se two small books present the "other side" to the problem of Christian disunity. st is a book by an Irish-Catholic layman which has received a virulent reception ne orthodox Catholic press, albeit a word of praise and commendation from the Catholic weekly *Commonweal*. The book, written by the founder and nt of Unitas—a Catholic organiza- voted to the problem of bringing ant non-Catholics back into the fold the official blessing of the Roman as evidenced by the customary *atur* and *Nihil Obstat*. Taken to- these books call attention to the es- y heterogeneous nature of the Ro- atholic system.

first 60 pages of Mr. Sugrue's book interesting, amusing reading for a tholic. The foibles, frailties, and s of the Catholic clergy and laity nkly paraded. Conflicts and bigotry Catholics and non-Catholics, as the prejudice separating Irish-Cath- om other "inferior" Catholics are ortrayed. Unfortunately the book conclusion worthy of the name. Its quential ending reminds the serious that the entire book is, in fact, only of palatable trivia. The problem of is recognized by not analyzed. Its ility is unconsciously emphasized.

er Boyer's book is a carefully docu- analysis of the problem of Chris- sunity. While the classical Roman of individual penitent return is throughout the book, the non-Cath- der will be impressed by the sym- , even tender treatment of the basic s between the Catholic Church on hand and the categories of non- cs distinguished by the author as churches, Protestants, and Ang- Particularly interesting are the de- n of the historical developments and the author's response to the ecumenical movement among Protestants. Lutheran readers will be intrigued with the depiction of the Anglo-Catholic attempts at reconciliation beginning with the early 19th century Oxford Movement and culminating with the Conversations at Malines (1920-26). The shifts in the attitude of the several present-day popes is clearly discernible.

The book is singularly non-controversial. While its author hints that his church has placed some unreasonable obstacles in the path of unity, he exercises great restraint in accusing the non-Catholics. If Father Boyer does not prophesy any speedy reunion of all Christianity, he does succeed in giving his book a unique conclusion in the form of a provocative appeal to the several categories to return to Rome.

Would that we could make an equally benign appeal to our fellow-Lutherans!

Chicago, Ill. CARL SCHULZ

What Is the Church?

The Realm of Redemption. By J. Robert Nelson. Wilcox and Follet. 249 pages. $4.

This is the kind of book the alert pastor and layman may be looking for. Your reviewer is enthusiastic about it. He has sought for a book which would bring together in a lucid way the best thinking in America and Europe on the question, "What is the church?"

Emil Brunner in the foreword speaks well of this "solid work" as a "comprehensive survey of the whole area of contemporary study of the church, doing justice to both

Anglo-Saxon and Continental European research."

The author intended (and he has realized his intention well) that his work be a synopsis, not a synthesis, of the leading ideas and beliefs about the nature of the church. The problem of the church is treated from two standpoints, namely, that of historical Biblical research and of theological reflection.

Here is an helpful guide for further study for anyone who is ecumenically minded and eager to know what is the essence of Christian and how "unity" may be realized and expressed.

Each chapter raises many basic and interesting questions. Note a few:

"The Origin of the Church." When did the church begin? Is it a continuation of the old or something new?

"The Church and the Holy Spirit." Who or what is the Spirit? Is the church a mere sociological concept? Is it the corporate expression of the Spirit? What is the meaning of "koinonia"?

"The Church's Relation to Christ." What is meant by the "Body of Christ"? Is it a metaphor or more? What is the truth in the assertion, "The church is an extension of the Incarnation"?

"The Word of God as the Church's Authority." What is meant by the Word of God? How is it the church's authority?

"The Sacraments and the Ministry." What is the meaning and place of the sacraments in respect to the nature of the church? What is the meaning and authority of the church's ministry? How important is the idea of "apostolic succession"?

"Salvation in the Church." What about "visibility" and "invisibility"? What constitutes church membership? What is the truth in Cyprian's "outside of the church there is no salvation"?

"The Church's Essential Unity." Is the church essentially a unity? What about divisions and sects? Why is the idea that the church is fundamentally and constitutionally a unity accepted "as virtually axiomatic by most Christians"?

"The Church and Eschatology" means "last things" in the New Te What do we understand by the "Thy Kingdom Come"? What is tion of the church and the Kin God?

The titles of the eight chapters few random questions phrased from terial only suggest the possibilitie book. This survey-study book v any pastor, layman or seminary deeper into the scriptures and into tory and the theology of the churc

Albany, N. Y. MORRIS C. S

Book Brevities

Book of Mercies. By George Arth Bobbs Merrill. 128 pages. $2.

This is way above the average c tions of short readings for comfort lightenment day by day. There a than 100 short pieces. Anyone w a minute or two for reading a few will be sure to get ideas well wor of thought.

The Christmas Promise. By Ingebor Augsburg. 46 pages. $1.

The story of our Lord's birth and is told for young children in clear s with a vigorous line drawing (p two colors) on almost every page.

Little Boy Down the Lane. By G Crowell. Augsburg. 34 pages. $1.

A small boy finds that in doing everyday things for others, he them for the Christ child. A pleas book for a mother to read to her sm dren one evening before (or after mas.

Zwingli the Reformer, His Life a By Oscar Farner. Translated by D. Philosophical Library. 135 pages. $2

One could wish for more int writing about the Swiss scene and tailed explanation of Zwingli's rel with his contemporaries. This is n satisfying biography.

OVERSEAS

ans Work Together in Japan

N: Kumamoto. Sept. 10.—In 1948 he first Missouri Synod Lutherans in Japan the *Nippon Times,* an newspaper, announced "The Lu- have come to Japan." A few later when the Evangelical Lu- missionaries came in, the news- sed the same caption to announce rival.

month, when Lutherans gathered Nojiri for an All-Lutheran Con- the missionaries of other denom- met the influx with about the clamation. One Methodist mis- had announced, "I guess we are e largest group vacationing here mer. There are 40 of our mis- here." But when 130 Lutheran ries rowed across the lake to the camp for a three-day confer- were surprised.

conference was an inspiring ex- We are accustomed to asso- uth with first-term missionaries, y of these new missionaries are hirties and forties—mature men nen, intent upon spreading the n Japan before the door is pulled was in China.

was an urgency and a zeal about t was thrilling. Even rest periods d with plans for work or getting ion. One group was moving a urch, a parsonage and a mission- ence into different positions on lot drawn to scale. "It's easier buildings while they are only hey explained.

only three of the groups have committed themselves to the eran-church idea, still one sensed a oneness and a desire to co-operate that had been lacking in most of these groups when they first arrived in Japan. The Lutheran pastors and ULC missionaries had viewed with alarm these groups coming into Japan, each intent on establishing a separate Lutheran church. Five years of experience in Japan, or perhaps the stupendous tasks of starting a church with no trained workers and an unsurmountable language barrier between the new missionary and the people, seem to have minimized some of the differences. Or it may be that the opportunities and needs of the field are forcing co-operation.

At the picnic supper a Missouri Lutheran and a Finnish Lutheran were heard discussing co-operation in radio evangelism, while a ULC missionary and an Augustana man were discussing the translation of Lutheran literature. The teachers of the Norwegian Laymen's Bible School were approached about getting a lay-evangelist and the reply was heard, "We could have placed all 50 graduates a dozen times. All the Lutheran groups are begging for Bible women and lay workers, but you must send us students if you want workers."

Much credit for the present Lutheran fellowship must be given to the Japanese Lutheran pastors and the ULC missionaries whose long years of experience on the field showed them the tragedy of starting many Lutheran churches in one small territory. The Rev. Paul Huddle, of our mission, is doing fine work as president of the All-Lutheran Association—an association soon to total 255 missionaries, with almost every boat bringing in more Lutherans. Pastors Inadomi, Hirai, and many others have spent much time trying to at least affiliate all Lutherans in Japan.

—MAUD POWLAS

South's Largest Lutheran Church Dedicated in A

Methodist Says "Another Jewel for Peachtree Street"

ATLANTA—"On the long, slender finger of lovely Peachtree Street an has been added." This was the comment of Dr. Charles Allen, colum *Atlanta Constitution* and pastor of Grace Methodist Church, in his col appeared the day after the dedication of Atlanta's new (Lutheran) Chu Redeemer, Sept. 7. Dr. W. C. Schaeffer, pastor of St. John's, Allentown former pastor (1908-18), preached.

The air-conditioned church (*see cut above*) cost $625,000. It was built of Tennessee crab orchard stone and Indiana limestone. The structure, designed by Harold Wagoner of Philadelphia, is modern Gothic, and seats 600. In addition to the church nave, it provides a stage, choir rooms, fellowship hall, kitchen, rest rooms, two offices, and a reception room.

Other dedication services were held. An organ recital was presented by Redeemer's Organist C. W. Dieckman, rece the music department of Agnes lege. On Monday night the L Atlanta joined in an all-Luthe with president of synod, Dr. C preaching the sermon. The Pr Atlanta filled the new church night when the president of Christian Council, Dr. James P preached. A dedication banqu dressed on Wednesday night by C. Kinard, president of Newbe

The new Redeemer church

A-ALABAMA . . .

n on the theme of redemption. nent cross is featured on the ex- the tower and another large cross f the tracery of the window above . The triptych tells the story by of the passion and contains six The pulpit by Delong features the uther. The stained glass windows story of Our Redeemer's life and the most outstanding of the re- throughout the history of Chris-

ally all of the furnishings were honor or in memory of loved ones. 000 window above the altar was mous gift. The $30,000 organ and rgan screen, which features the test Lutheran composers, were the n Atlanta Presbyterian.

Dr. J. R. Brokhoff became pastor mer seven years ago, Redeemer as become the largest Lutheran ion south of Washington, D. C. bership has more than doubled. hundred fifty new members were in a period of seven years. The creased five times. More than was contributed in that time.

AND:

nd Reformation Speaker; ts' Church Raises $75,000

MORE—National Lutheran Coun- hes of Baltimore and vicinity rve the 435th anniversary of the ion with a service at the Fifth Armory, Oct. 26, at 3:30 P.M. lton E. Bergstrand, executive di- the Augustana Luther League, lis, Minn., will be the speaker. imore Lutheran Chorale, aug- by choir members from local as well as a Children's Chorus of ndred voices from the junior and te departments of the Sunday ill provide special music.

LLOYD KELLER

RITETURN

story of the week

PASTOR Charles Zacher believes in educating the children of his congregation (St. John's Church, Brick Church, Pennsylvania) in the matter of church conduct. That's why he makes it a point to see that even the smallest of the younger set know what's what in the nave.

The other day he escorted a large class of primary children to the chancel rail where he began explaining the symbolism in the church windows and on the altar and paraments.

Eventually, he completed his lecture-in-words-of-one-syllable, then turned to his young proteges and suggested they might like a brief oral quiz on the spot.

Smiles on the faces of the youngsters indicated they liked the idea. He should proceed with the questions.

Pointing to the altar, Pastor Zacher asked "How many of you can tell me what we call that piece of church furniture?"

A half-dozen small hands shot skyward, some of them shaking impatiently . . . everyone it seemed, had the correct answer: "Altar!" they shouted in unison.

Pastor Zacher then turned toward the lectern before he quizzed the group with:

"Now this may be a bit more difficult. Can any of you remember what we call this? From it each Sunday I read the Epistle and Gospel lessons of the day . . ."

Not quite so many hands went up. Only one little girl was sure that "Lectern" was the correct answer.

Turning to the pulpit, the pastor looked over his class. This identification would be easier. "What's this?" he asked simply.

Several hands went up, even one of a shy lad in the rear, whose answer threatened to upset the dignity of the group in the nave.

"Well, pastor," he said innocently, "if that's a lefturn over there, this (turning toward the pulpit) must be a riteturn!"

—DICK SUTCLIFFE

NEW YORK:

Reformation Rally Scheduled In Garden City November 2

LONG ISLAND—Adelphi College in Garden City will again be the scene of a large Reformation Rally. Being sponsored by the Lutheran Laymen's Association of Nassau and Suffolk, the gathering is to be held Nov. 2 at 3:30 P.M. Highlight of the rally, which is expected to draw an overflow crowd, will be an address by Dr. Frederick R. Knubel.

> Conference has six congregations that have not yet made any benevolence remittances at all in 1952. In the first two-thirds of the year, the conference paid less than half of its quota. Congregations are urged to make use of speakers, visual aids, and practical helps.

DR. FRANKLIN C. FRY was the speaker at the "Echoes of Hannover" meeting held in St. John's Church, Richmond Hill, on Sept. 23.

EPIPHANY CHURCH, Laurelton, dedicated an extension of its Sunday school quarters Sept. 28. Dr. R. H. Gerberding and the Rev. Alfred J. Krahmer participated. The building and renovating program cost $19,000 and with the exception of $2,500, the entire amount was raised through a bond issue among members.

PRINCE OF PEACE CHURCH, St. Albans, broke ground Sept. 21 for its new church. Participating were Pastor Fred M president of conference, and Leighton King, who organized t gation in 1938 and has been its o It is hoped that the new church, cost in the neighborhood of $25 be ready for dedication in conne the congregation's observance o anniversary next June.

RICHARD H. W

INDIANA:

Ft. Wayne Church Dedicat Congregation One Year C

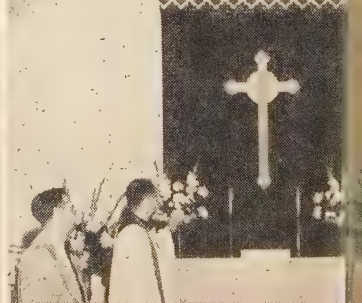
FORT WAYNE—Faith Chu Wayne, dedicated a chapel a house Sept. 21, the first anni the first service held by the tion. The chapel was desig Norman Mansell, Philadelph cost of the lots, chapel, and pa is $54,000.

Faith Church held its first se Macedonian Hall, the third Sun tember 1951. The congregatio mally organized Nov. 18, 195 charter members. Present confi bership, 127.

THE REV. ROBERT H. HEIN developer, has accepted a call as pastor of Faith Church.

Every family in the congregati THE LUTHERAN each week.

YOUNG CHURCH DEDICATES. When members of Faith Church, Ft. Wayne, Ind their new church (left) within one year after their first service, Dr. Arthur M. Knuds for the Board of American Missions (right), said he knew of "no other mission that c its tenth service, or that dedicated its building a year from the date of the first serv Heine (nearest altar) and councilmen are shown with Dr. Knudsen on dedication da



) A. DAHLIN, for-
ieran member of
Rural Overseas Pro-
OP) board, is new
director of Lu-
ouncil of Greater
Council promotes
ork in 300 churches

nored

ss Stover, pastor of
Church, Philadel-
honored Sept. 30
monial dinner ten-
the Citizens Com-
Philadelphia "for
strious record of
o humanity and
dership to (Phila-
youth."
nner, held at the
was attended by
church leaders,
whom paid $100 a
e there. As a re-
Stover was pre-
ith a check for
or construction of
tarian youth cen-
built next to the
h. Dr. Stover has
nced that an "all-
el" is soon to be
to the church.

BRIEFLY SPEAKING

Nobody in the Muhlenberg Building knew Bill Sulca. Yet a letter delivered last week to the sixth floor was addressed clearly: Mr. William Sulca, editorial division, 1228 Spruce Street, Philadelphia 7, Pa. Inside the envelope was the answer to Bill's identification: someone had borrowed a glossy print from the Women's Missionary Society. In attempting to return the print, the sender had understood the initials—WMSULCA—to stand for *Wm. Sulca!*

"Although my professors at Northwestern Seminary told me that a home mission pastor must be especially adaptable and versatile, they never warned me about this" lamented Pastor William Dion (Muskego, Wis.) recently. Calling on a prospective member, he happened to glance down to find a full-grown skunk nuzzling his shoes. His host assured him that Sir Skunk was de-odorized. "Without a break in conversation," says Pastor Dion, "I managed to overcome inherent caution, scoop up the animal and complete my explanatory remarks with the skunk lying contentedly in my lap." (The prospective member is now an active member of Bethel Church, the pastor says!)

The Boston *Herald* was surprised last month when it received for review a Macmillan book called *Death in Dark Glasses.* At least that's what the jacket and the binding said. Trouble was, the contents were those of a book called *Jesus Is Coming!*

The Minneapolis "Tribune" reports that ULCA Pastor Paul Luther Wetzler, fresh from Hannover, says the Russians are breeding a new animal by crossing the cow with the giraffe. "The animal can be milked in the East Zone of Germany while being fed in the West Zone!"

Most people in Homewood, Pa., knew Leo Palumbo as a quaint character who usually wore a battered conductor's cap, wool shirt and riding breeches. Leo was also considered a very religious man. Even so, members of his (Baptist) church weren't quite prepared for the bequest the 63-year-old recluse left: 50 expensive sport coats, several Stetson hats, 164 neckties, 100 pairs of socks, 30 pairs of shoes, several pocketbooks, a $200 watch, a $600 bedroom suite (never used), several unpacked crates of stainless steel cooking pots, an electric heater and 50 Bibles, most of them still in their original packages. Church officials decided to sell the goods at public auction.

PENNSYLVANIA:

ULPH's "Church News" Cops Radio Workshop A

CP District Holds Final Business Meeting Before Realignment

PHILADELPHIA—Last week, *"Church World News,"* 15-minute broadcas of the churches around the world, sponsored by the United Lutheran P House, completed its first year on radio over Camden (N. J.) Station WI a birthday present, the program received from the National Council of annual Religious Radio Workshop one of the top awards in the news co and a citation: "for effective communication of newsworthy items in of religion."

(First prize went to "Good News," a commentary-news program aired in Cleveland by the Ohio city's Church Federation. Receiving equal awards behind the Cleveland program were "Church World News," "Religion at the News Desk" produced by the New Haven Council of Churches, New Haven, Conn., and "Religion Makes News" sponsored by the Syracuse Council of Churches in Syracuse, N. Y.)

Church World News' first birthday was also moving day on the radio dial . . . the program, starting Nov. 2 would be broadcast over WPEN, Philadelphia, each Sunday afternoon at 1:45 o'clock.

Success of the first year over W been sufficient for the United

Comedy of Errors

Typesetters on the Phi "Inquirer" enjoyed a field da porters covered the WMS co at the Bellevue-Stratford H one day's issue, Everett Mitc called a "member of the LUC *of American Missions," wa as saying that* "Jesups *Chri hope of the world." In the sa Dr. Fry was identified as " of the* Untied *Lutheran C America."*

NO SEVEN-HANDED POKER GAME! Instead, members of the Tellers Committe instructions during balloting for officers at the recent WMS triennial convention

LADELPHIA . . .

on House to sponsor a similar t (starting Sept. 14) for its Co- S. C.) branch over South Caro- C affiliate, WIS. In Carolina, the is broadcast Sunday at 9:15 A.M.

NORTH WING of the Philadelphia library was dedicated Oct. 2 to ory of Mrs. Luther D. Reed, who umental in organizing the Wom- iliary and in honor of Dr. Luther who has been the first and only the library ever had.

ipating in the dedication were Semi- sident Henry Bagger and Board Harold Miller. Mrs. S. White president of the auxiliary, which ed $30,000 towards the renovation, e briefly.

might have well been the last meeting of the Philadelphia Dis- the Central Pennsylvania Synod l in Grace Church, Drexel Hill,

The 49 congregations of the dis- l be involved in the realignment entral Synod and the Ministerium ylvania next May.

district heard reports of the Lu- outh Week-end Retreat and passed n insuring its continuance.

following officers were elected to the district until the time of realign- of synods and subsequent dissolution district: president, Alvin H. Butz, ce president, James Diffenderfer; sec- Kenneth Zimmerman; and treasurer, Luther Hocker.

ght of the business session was the rder on realignment. In the course ecial order of business the district e complete minutes of the Joint ee on Synodical Realignment and ned to Pastor Claude Schick, of- resentative from the Ministerium. rd was Prof. Charles M. Cooper, ls the Ministerium's Committee on ent. For over an hour the two questions relative to realignment. s every indication of a smooth and us transfer in May 1953.

ALVIN H. BUTZ, JR.

HOME MISSIONS

KENTUCKY-TENNESSEE: Franklin, Ky., and Tullohoma, Tenn., are now approved for occupancy, with the Board of American Missions granting mission status. Pastor Charles Irwin of Shelbyville, Tenn., has been supplying Tullohoma and Pastor John Keister of Nashville has been giving part-time service to Franklin. Buechel and Shively, suburbs of Louisville, continue to support local mission work planned by the Louisville pastors.

NEW YORK: Although it is only three years old and still a mission congregation itself, Good Shepherd Church, Roosevelt, has given $500 to synod for church extension work as a token of its gratitude for the help synod has given it. At the same time, the congregation is buying property for $20,000. Good Shepherd's benevolence budget for 1953 is $6,500. Synod is also getting an $800 gift for Home Mission work from Epiphany Church, Laurelton.

CALIFORNIA: Sept. 14, Shepherd of the Hills Church, Berkeley, was organized, having been developed by Seminarian John Steinhaus. Dr. Charles Foelsch, president of Pacific Seminary, preached. This church is expressive of the fine co-operative spirit of the seminary inasmuch as the congregation meets in the Seminary Building.

NEW YORK: Pastor David Jensen of Norwich has gathered Lutherans in Sydney under the name of St. Luke's Church. Pastor John Roberts of Salina is looking forward to the permanent organization of the work at Cold Springs under the name of St. Mark's. Pastor N. Stracker will in late fall dedicate the new church building for Luther Memorial, North Syracuse.

CALIFORNIA: Seminarian James Youngquist, spiritual son of the Glendale congregation, was ordained at First Church, Glendale, on Sept. 21 by the Rev. James P. Beasom, president of synod. Pastor Youngquist will develop and organize a mission in the Lakewood area of Long Beach, a new housing section of 17,000 homes.

PENNSYLVANIA:

Churchmen Query Legislators on FEPC Before Elec

Ratnam Says "Thanks" to Area Lutherans for Aid to India

HARRISBURG—State legislative candidates in Pennsylvania will have to and be counted on the controversial fair employment practices issue in ad the Nov. 4 general election. Dr. Jesse Reber, acting general secretary of t sylvania Council of Churches, representing 90 per cent of the Protestan state, is submitting a questionnaire to candidates from both parties asking they will vote for FEPC. The answers or refusals to do so will be publiciz

About this unprecedented action Doctor Reber said, "Until now, the council has favored establishment of a fair employment practices commission but has been passive about it . . . we may not be militant but there is a moral obligation to be filled here . . . we are not getting into politics—this is simply a matter of keeping our membership informed."

LAYMAN T. JOHN RATNAM, secretary of the Andhra Evangelical Lutheran Church of India, and senior inspector of co-operatives in Guntur, speaking at a service for area Lutherans at St. Paul's Church, Harrisburg, on Sept. 14, expressed appreciation of his countrymen for the help given in the past and made an impassioned plea for more missionaries from America.

THE AREA OBSERVANCE of the RSV publication took place Sept. 30 in the Forum of the State Education building in Harrisburg, with Dr. Ralph Heim, Gettysburg Seminary's professor of Christian education and the English Bible, speaking on the subject "Let the Word Live." The reading of various versions of the Bible in Hebrew, Latin, Greek and German was an added feature of the celebration.

OVER 200 COUNCILMEN with their pastors listened for almost three hours to the several lectures at one of the stewardship workshops in Christ Church, Sept. 23. John George Kurzenknabe; Dr. George Berkheimer, secretary of Central Pennsylvania Synod; the Rev. George F. Harkins, assistant to Dr. Franklin C. Fry; Dr. Henry Bagger, president of Philadelphia Seminary, confronted the church leaders with the opportunity for service in cong synods, ULCA, and the world.

VOTED the Patient of the Mont clinic Hospital in Harrisburg, M Whetstone, missionary nurse fron is satisfactorily recovering from litis, contracted on the field last M ried to the Rev. Harold Whetston she soon left with him for a two in China. With the coming of munists they were transferred t for a three-year assignment wh Whetstone was dean of women a nurse for the high school. After plans had to be changed becau sudden illness.

EFFECTIVE the middle of Octobe Herbert W. Stroup, Jr., pastor of I ity Church, Raleigh, N. C., will su Rev. Francis E. Reinberger, as Trinity Church, Camp Hill. A g Gettysburg College and Semina native of Harrisburg, Pastor Strou pastorates at St. John's Church, burg, and in Raleigh. He was a lain in 1945-46. VIGGO

RSV Programs Held in Ar

Sunbury Dedicates $100,00

WILLIAMSPORT—Throughout ence, observances of the publ the Revised Standard Versio Bible were held. Community special speakers, and the reac the Bible in Hebrew, Greek, L German featured the program

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WILLIAMSPORT . . .

NITY CHURCH, Sunbury, was dedicated 14. The church building, destroyed , has been replaced by a new church g over $100,000. Pastor J. M. Janson rved the congregation for 23 years. REV. VERNON B. YEICH was installed pastor of Kratzerville Church Sept. 21 by the Rev. E. O. Steigerwalt.

MRS. MIRIAM TREON MILLER, native of Sunbury who has been missionary to Liberia for nearly 30 years, was a recent guest of honor at the Miriam Treon Miller Missionary Institute held Sept. 12 at Zion

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PA: WILLIAMSPORT . . .

Church, Sunbury.

THE REV. HERMAN G. STUEMPFLE was honored by his congregation, Trinity Church, Hughesville, at a recent dinner reception in observance of the 25th anniversary of his pastorate. Appropriately Pastor and Mrs. Stuempfle were presented a set of silver and a cash gift.

WORKSHOPS in stewardship and worship are being conducted in the conference in order to effect a more adequate program for the church. PAUL W. DE LAUTER

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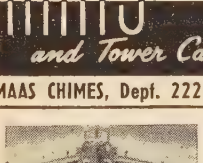

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INAUGURATED

President Fry conducted serv

FLORIDA:

Yount Installed As Synod President

TAMPA—In the presence of a t flow congregation in St. Paul's here Sept. 16, the Rev. Royall A. was installed the first full-time p of Florida Synod.

The installation address was d by Dr. Franklin Clark Fry, presi the United Lutheran Church in A

In words that were addressed ch President Yount, Dr. Fry said that new relation the synod president is pastor of pastors and is required sti definitely to serve as a burning and light.

Following the installation conduc Dr. Fry the congregation was inv the social room of the parish at whi the executive committee of syn nounced gifts for President Yount t been contributed by the churches synod. These included a set of surplice, pectoral cross and a purse Yount also received a billfold and p

A majority of synod's pastors with ber of laity attended this impressive service. W. E.

SYLVANIA:

...its, Conventions

...ynodical Activity

...SBURGH — Conventions, retreats, ... highlight the activities of synod ...ull. Beginning right after Labor ...Camp Lutherlyn has entertained ...ome Mission Pastors' Conference. ... speakers were Dr. Edward T. ... III ("The Use of the Occasional ...es") and Dr. Elwood L. Bowman, ... of American Missions ("Prin... and Problems in Church Exten... and "Missions as an Investment").

...etailing was the Pastors' Retreat hav... same speakers together with Prof. ...n F. Orr of Western Theological ...ry, Pittsburgh, and Dr. Edward K. ..., synod's secretary of stewardship ...angelism.

... PARISH EDUCATION COMMITTEE con... the second annual Sunday School ...ntendents' Retreat at Lutherlyn. The ... William Wahl, associate secretary ...ge of enlistment, addressed the con... on the subject "The Bible in the ...ntendent's Life and Work." Five workshop sessions were conducted simultaneously.

THREE HUNDRED MEN of the synodical brotherhood also came to Camp Lutherlyn for their annual convention. A panel dis-

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by the North Austin Lutheran Church, 1500 N. Mason Avenue, Chicago 51, Ill. If interested send qualifications of education and experience, salary desired and a recent photo. The work will consist of establishing a Christian Day School Kindergarten and children and youth programs and activities.

PARISH WORKER WANTED
The First United Lutheran Church of Dallas, Texas, 4106 Norris Street, Dallas 14, Texas, is in need of a trained and experienced Lutheran parish worker to take charge of and develop the youth program of the congregation, Sunday School, Luther League, DVBS, and so forth. No secretarial work. Minimum salary $2,700 with a month's vacation. Please send applications to the congregation giving education, training, experience, references, age, and photograph.

PENNSYLVANIA . . .

cussion was held on the theme "The erhood in Action." Hunker Hal crowded to capacity for the banq which time Dr. William H. Stackel, ester, N. Y., was guest speaker.

LUTHERLYN has had its largest since it opened in 1949. There were campers in attendance during the ca season. However, the total number o who attended conferences, rallies a treats at the camp will bring the t well over 2,000. Because of the g needs of the camp six more cabins the process of completion. Four of will be for campers, one a health hu the other will be a cabin for the d and associate director.

A series of six rallies for all Lu youth, their adult leaders and pasto held late last month. Theme of the centered around life service. Speake the Rev. Louis H. Valbracht, pas Edgebrook Church, Chicago, Ill. A visors' Retreat in conjunction with the was held at Lutherlyn with Pastor Val as the inspirational speaker and a

Synodical Women's Missionary S met at Emanuel Church, Bellevue. Clara Sullivan, missionary on fu from China, was speaker. Mrs. G. L. melman, president, reported that fo triennium the record showed 37 ne ganizations; a gain of 1,484 member a gain in the freewill offerings of $2,4

FALL CONFERENCE delegates will he Paul C. Empie. As plans now stan first meetings are scheduled for Pitts Nov. 9. Along with Dr. Empie, Dr. D Houser, superintendent of home mi will bring the latest on the 1953-54 Mission Advance Appeal for $250,00

Billy Graham has been able to people into Forbes Field better tha Pittsburgh Pirates. From Sept. 7 t Oct. 7 Billy Graham held nightly me at Forbes Field and the Hunt Armor sides these he has also conducted no meetings to capacity audiences in the theater and has spoken to the stude

SYLVANIA . . .

local universities. It is reported that tween three and four thousand people will ve answered the "altar call" as a result these meetings. Right along the pastors ve been given the names of these persons follow up in their decision for Christ.

RSONAL CONTACTS mean much. Mes- Wesleyville, pledged to pay $300 in toward the support of Pastor and Mrs. h Deibert, ULCA missionaries to ntina. One week before sailing for new field they visited the congregation. It was a pledge to double their pledge ve $600. LUTHER E. FACKLER

CEASED

Otto Becker

ıe Rev. Otto Becker, retired pastor of California Synod, died Aug. 24. He 76.

ɔrn in Hannover, Germany, in 1876, /as educated at Hildesheim College and ttingen University. He came to the ed States in 1910, was ordained by the Joint Synod of Ohio in 1912 and served ɔrates in Alberta, Saskatchewan, and itoba provinces of Canada, in the ted States in Bathgate, N. D., and ger, Calif.

ırviving are his wife, Mrs. Ida Berg-

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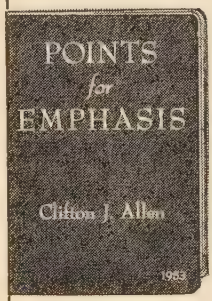

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mann Becker, and a foster daughte

The funeral service was condu Bethany Church, Los Angeles, Ca Dr. Henry Irving Kohler assisted Howard A. Anspach.

Rev. Louis Schmidtkonz

The Rev. Louis Schmidtkonz of ton, New York, died Sept. 14. F Kingston he was educated in the K schools, was graduated from Wagn lege and Philadelphia Seminary. He subsequently in charges in Mount Linden, Trenton, and Hoboken, N.

Surviving are two sisters, Misse and Sophie Schmidtkonz, Kingston, brother, William, of San Francisco, C

The funeral service was conduc Kingston Sept. 1 by Dr. Frank L. G and the Rev. Henry Meyer.

Mrs. Jesse E. Stomberger

Mrs. Clara Johnson Stomberger, Dr. Jesse E. Stomberger, pastor of Church, Hebron, Ky., died Sept. 1 was 65.

She had been active in church and munity affairs, having served as pr of the Jeffersontown (Ky.) Parent-T Association, and was president of the tucky-Tenn. Women's Missionary S

Surviving are a daughter, Mrs. R. Miller; a son, John Stomberger brothers, Nick and Frank Johnson o dusky, Ohio; a sister, Miss Minnie macker of Miami, Florida.

The funeral service was conducted 17 at Hebron Church, a second servi ing held later at Christ Church, Jeff town, where Pastor Stomberger had s Participating were Dr. Clayton Rob and Synod President G. D. Busch.

Correction

THE LUTHERAN regrets that in inf tion given it on the death of Dr. Char Dapp, pastor of Muhlenberg Church, delphia (*see* THE LUTHERAN, *Sept. 24,* the name of his wife, Mrs. Marion was inadvertently omitted from the survivors.

CALENDAR

Brotherhood Convention, Indiana Synod. Zion Church, Portland
WMS Convention, Maryland Synod. Evangelical Church, Frederick
WMS Convention, Michigan Synod. Trinity Church, Battle Creek
LL Convention, Nebraska Synod. First Church, North Platte
WMS Convention, Kentucky-Tennessee Synod. Third Church, Louisville, Ky.
LL Convention, Indiana State. St. Mark's Church, Evansville
LL Convention, Ohio State. First Church, Mansfield
Brotherhood Convention, West Virginia Synod. Jackson's Mill, Weston
Brotherhood Convention, Illinois Synod. St. Mark's Church, Washington
WMS Convention, Canada Synod. St. Peter's Church, Kitchener, Ont.

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IN CONCLUSION . . . . . .

A YOUNG MINISTER told me that whenever he went calling on strangers he would ring their doorbells and stand there praying no one would answer. He was afraid of meeting people he didn't know.

This man was an excellent preacher, so he was useful in the ministry even though he couldn't gather up many new members for his church. But there are some pastors who discover eventually that they have no qualifications for the ministry and ought to get out. They might be successful shoe salesmen, and do their Christian duty by honestly and tactfully persuading women to buy shoes actually big enough for them.

The ministry isn't a holier calling than any other. Every Christian is called to be God's servant in some work. Ministers are men who are bright enough to get through four years of college and three at seminary, and who feel that God wants them to preach the Gospel. We need ministers in our churches, because the Gospel must be preached by men who are trained to understand it.

IF A MAN GIVES UP PREACHING, he ceases to be a minister. This is the Lutheran idea of the ministry. Preaching isn't always done from a pulpit. A minister can be a hospital chaplain and preach the Gospel by reading scripture at a bedside. Even an editor can be a minister if his purpose is to be a teacher of God's people.

But when a man's chief work is no longer preaching, he's out of the ministry, whether he knows it or not. This is what Lutherans believe. The Episcopal Church has a different idea. A man is ordained a minister forever. He enters a separate classification of human beings. He must be ordained by a bishop who was ordained by a bishop, and [illegible] back to the Apostles. This cont[illegible] procession of ministers from the [illegible] days is what guarantees God's po[illegible] the church. This isn't Lutheran d[illegible]

Most of us aren't clear on our c[illegible] teaching about the ministry. It sho[illegible] helpful to us to read in this LUT[illegible] (*see page 12*) a summary of the [illegible] given last week at the Seattle conv[illegible]

A MINISTER IS A PERSON set asi[illegible] full-time witnessing for the Ch[illegible] faith. Having such a man in ou[illegible] gregation doesn't take from the [illegible] us any responsibility for witness[illegible] much as we can. The weakness [illegible] church is that too much of the m[illegible] is turned over to the full-time past[illegible]

We should quit drawing a shar[illegible] between ministers and laymen. B[illegible] ministers have been trained i[illegible] church's schools, and have been [illegible] worthy to be called to their office[illegible] are our leaders in the work of the c[illegible] But what can leaders accomplish i[illegible] have nobody to work with them?

I read in a Roman Catholic pap[illegible] other day about a housewife who li[illegible] attentively to a man who came t[illegible] door to sell a vacuum cleaner. The[illegible] said, "I have something to sell you.[illegible] told him about her faith. The sal[illegible] got so interested that he brought hi[illegible] over with him the following evenin[illegible] asked for more. Both entered the ch[illegible] and eventually brought in four or f[illegible] their relatives.

That's the way things should h[illegible] in our churches. Christianity is [illegible] tagious, but lots of people won't ca[illegible] from the clergy. The rest of us s[illegible] do our part.

—ELSON R[illegible]

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The Iranian

by

Elizabeth P. Moss

At the age of sixteen Akb memorized all 114 chapters Koran. There was no more Moslem in all northeast Iran tha bar's father, Begli Beg, chief of madic mountain tribe. With him, had made the pilgrimage to kissed the Black Stone, drunk fr well of Zemzem, and visited M med's tomb.

Such was Akbar's backg And yet, as he began the long j home from Mecca, he knew that where in the desert sands, or unc crumbling arches of old mosqu among the dusty pages of ancient the faith of his father had cea mean anything to him.

Now the old chieftain was and upon Akbar rested the respo ity for carrying on sporadic w with the armies sent out from the tal, leading raids on caravans, a recting the affairs of the tribe.

Akbar had problems enou any man. Problems enough witho haunting memory of Himayou lovely Persian girl. Problems e without the upsetting influence strange teachings in the boo bought from an old peddler. Yet Akbar read in The Book led him to peace for his people—led hi to the lovely Himayoun.

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